Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

on Herodotus' "Verhältniss zur Philosophie und Sophistik." Mr. Myres finds already a standard scheme of archaeology in Hesiod's ages of gold, silver, and bronze, and he reads startling anticipations of evolution into the well-known fragments of Anaximander and Archelaus. He sometimes, as is inevitable in a quest of this kind, finds too much, as when he translates γένεσις ἐξ ἀλλήλων (in Archelaus) by "interbreeding," or when he contrasts Herodotus' four criteria, community of descent, language, religion, and customs, with the "less-advanced method of inquiry" pursued in Aeschylus *Supplices* 287, 288. But as a whole he illustrates in most instructive fashion from Herodotus himself, from the Hippocratean writings, from the drama, and from the fragments of fifth-century literature generally the spirit of rationalistic anthropological curiosity in which the "histories" were composed.

An interesting and scholarly study of *Lustratio* by Mr. W. W. Fowler concludes a volume which no student of the life and thought of antiquity can afford to leave unread.

PAUL SHOREY

Adonis, Attis, Osiris: Studies in the History of Oriental Religion. By J. G. FRAZER. New York: The Macmillan Co., 1907. 2d ed. Pp. xix+452.

Only a year's interval falls between the first and second editions of this book in which Dr. Frazer gives us the first instalment of the third edition of *The Golden Bough*. Although the studies here contained are in a sense expansions of the corresponding sections in the earlier work, the greater part of the matter is new, and in the second edition of this instalment there have been added a chapter on "Sacred Men and Women," a new section on "Influence of Mother-kin on Religion," and three new appendices: "Moloch the King," "The Widowed Flamen," and Some Customs of the Pelew Islanders." In discussing the worship of Adonis, Attis, and Osiris much more attention has been given than before to the physical environment in which these worships originated and to the effect of that environment on them. To say that this book is interesting to every student of religion would be a weak expression; while the volume contains much that is not new or unknown, and although few readers will be able to go the whole way with the author along the uncertain roads of mother-right and early kingship, or accept many of his conclusions, none the less the value of this store of learning is not seriously lessened by these facts, and the present reviewer cannot refrain from expressing his admiration for the varied knowledge, the capacity for unremitting and fruitful toil, and the ability to present his views in lucid and alluring form which the author of *The Golden Bough* and *Pausanias* exhibits.

Of the three gods treated Adonis receives almost half the volume. After chapters on the sacred myth and the cult at its two great centers, Biblos and Paphos, Frazer passes on to consider instances in which a god, or a king or priest in character of the god, was burned: the gods chosen are Melcarth (and Hercules), the divinities of Tarsus and of Ibreez and Boghaz-keni in Cappadocia; the best known of the mortal examples are Sardanapalus—or, to be historically correct, Shamashshumukin, the brother of Sardanapalus, and Shinsharishkun the last king of Assyria—and Croesus, who, according to the older and truer tradition, attempted to burn himself, each seeking through fire to purge away his mortal and to set free his immortal parts, as one of divine descent, regarding death by burning his appropriate end. This leads to an interesting chapter dealing with the influence of volcanic phenomena, earthquakes, mephitic vapors, and hot springs on the religions of Asia Minor. After this somewhat long excursus we return to Adonis, whom Frazer holds was originally a spirit of wild fruits, grass, and grain, later with the advance of civilization elevated to a corn spirit, whose death in the mill was mourned at his festival. His original character was shown in the magic "gardens" which still survive in Sicily and Sardinia, where, as in many parts of Europe, St. John at midsummer seems to have replaced the earlier god, even as his spring festival may have been the pagan stock on which the Christian Easter was grafted.

Hepding's valuable study of Attis inevitably suggests a comparison between his treatment and the shorter discussion by Frazer; but as a matter of fact the two were composed with different ends in view. Hepding gives us the sources, which he then proceeds to criticize and interpret, confining himself strictly to Attis and the Great Mother; Frazer, in accordance with his general plan, gives references only to his sources, but after considering the myth, ritual, and nature of Attis, as well as devoting a short chapter to the priests, who as human representatives of the god may have been originally slain at his festival each year, passes on to consider the character of the hanged god Marsyas, whom he regards as a probable double of Attis, and whose death calls to mind the hanging of Odin; this leads him further to a discussion of the use of victims' skins to secure resurrection and fertility. The two closing chapters of this part are given to a brief treatment of the worship of Cybele, Attis, and Mithras in the West, to the borrowing from them of festival days by Christianity, and to the hero Hyacinth. A single error may here be noted: the statement on p. 229 f., based on a passage in Sallust the philosopher, that the rite of taurobolium for the regeneration of the devotee was performed at the vernal equinox is not correct, for of all the datable taurobolic inscriptions the puzzling *CIL* XIII. 501, dated March 24, 239 A. D. is the only one that coincides with this event.

Finally, we have an elaborate and interesting treatment of Osiris,

which includes not only an exposition of the myth, the festivals, the nature of the god and of his consort, Isis, of the indentification of Osiris with the sun and moon, of the king of Egypt as the personation of Osiris, but also chapters dealing with the official calendar of the Egyptians, the calendar of the Egyptian farmer with its rites of irrigation, sowing, and harvest, and the doctrine of lunar sympathy.

In his concluding chapter Frazer points out the similarity of the three gods of vegetation with their female consorts, in whose superiority he detects an indication of a system of mother-right, especially in Egypt, where conservatism preserved into Roman times the habit of marriage between sister and brother, a social custom which he sees reflected in the mythical marriage of Isis and Osiris.

This survey can only give an imperfect idea of the rich contents of this book, in which material from the widest range is brought together for the elucidation of the worship of the three gods considered. However much we may dissent in detail—and the reviewer has already intimated that he cannot subscribe to many of its doctrines—no one can fail to be instructed and stimulated by its pages.

CLIFFORD H. MOORE

HARVARD UNIVERSITY

Athenian Lekythoi. With outline drawing in glaze varnish on a white ground. By ARTHUR FAIRBANKS, Museum of Fine Arts, Boston. Vol. VI of the University of Michigan Studies (Humanistic series). New York: The Macmillan Co., 1907. Pp. 365, 57 text illustrations, 15 plates. $4.

This book is a careful classification and discussion of Athenian lecythi from about 475–430 B. C. There is thus no extended treatment of this form of vase in the blackfigured technique nor of its development in the latter part of the fifth century B. C., when the use of dull colors prevails and more complete polychromatic effects are sought. On the other hand, the introduction affords an adequate discussion of the steps from earlier times which lead to the technique of outline drawing in glaze, and there are in the course of the book many valuable observations upon the gradually extended use of dull colors. Thus the way is prepared for a further study, which the author has in mind, of later lecythi.

Four main groups of the vases are recognized, A B C and D, in the first three of which there is chronological sequence. Group D is not to be distinguished chronologically from group C, but represents various differences in style. Under these groups, and side by side with them (see the useful table facing the title-page), is a division of the whole material into eight classes, and in each class, after the specimens have been presented and described, there is a conclusion in summary of the